

v. 23. 1884

v. 24. 1886

v. 25. 1887

v. 26. 1888

v. 27. 1889

v. 28. 1890

v. 29. 1891

v. 30. 1892

v. 31. 1893

v. 32. 1894

v. 33. 1895

v. 34. 1896

v. 35. 1897

v. 36. 1898

v. 37. 1899





MINUTES
OF THE
FIFTY-FIFTH ANNUAL SESSION
OF
COOSA RIVER
BAPTIST ASSOCIATION,

HELD WITH

MT. ZION BAPTIST CHURCH,

SYLACAUGA, TALLADEGA CO., ALA., SEPT. 8-10, A. D. 1888.

OFFICERS:

E. T. SMYTHE	Moderator.....	ANNISTON, ALA.
LEALIS LAW	Clerk.....	CROPWELL, ALA.
J. B. GRAHAM.....	Assistant Clerk....	TALLADEGA, ALA.
J. S. KELLY.....	Treasurer.....	OXFORD, ALA.

The next Session of this body will be held with the Spring Creek Church, one-half mile north of Vincent's Station, on the Columbus & Western Railroad, Shelby county, Ala., commencing on Wednesday after the second Sabbath in September, 1889.

TALLADEGA, ALA:
PRESS OF OUR MOUNTAIN HOME.
1888.

CONSTITUTION.

ARTICLE I. This Association shall be known by the name of the Coosa River Baptist Association.

ART. II. It shall be composed of well accredited messengers, appointed by regular Baptist churches, which are united in this union.

ART. III. Its meetings shall be annual.

ART. IV. Its officers shall be a Moderator, Clerk, and Treasurer, who shall be elected by ballot, or otherwise, at each session, and hold office till their successors are declared duly elected. Provided, that the non-election of Treasurer shall not interfere with organization.

ART. V. The Association can not rule, but may advise the churches. But it has a full right to reject the messengers of any church in order, in faith, or practice.

ART. VI. Petitions for membership must be by letter and one or more messengers; and the Association, in each case, is to judge on the question of reception.

ART. VII. Each church of fifty members, or less, shall have three messengers, and one messenger for each fifty or fractional number over fifty.

ART. VIII. This Association is in full sympathy with the spirit, and ready to correspond and co-operate with all regular Missionary Baptist organizations, for the spread of the Gospel and the extension of the Redeemer's kingdom on earth; but a difference of opinion on these matters shall not necessarily involve the question of fellowship.

ART. IX. Churches composing this body will be expected to contribute to and sustain a contingent fund, which shall be deposited by the messengers at each annual meeting, with the Finance Committee; and other contributions for benevolent purposes will be earnestly sought and fostered by the Association.

ART. X. This Constitution, or any Article, may be amended or abolished, at a regular meeting on the concurrence of a vote, by standing, of two-thirds of the messengers present. Provided, such intended change is announced by the Moderator at least six hours before the action is taken.

RULES OF DECORUM.

RULE 1. The Association shall be opened and closed with prayer.

RULE 2. A Moderator and Clerk shall be chosen by the suffrages of the members present.

RULE 3. The names of the members shall be called each day before proceeding to business, and no member shall absent himself from the Association unless he have leave or be sick and unable to attend.

RULE 4. Visiting ministering brethren present shall be invited to seats in the Association.

RULE 5. The Moderator shall preside over the Association, preserve order, and appoint all committees, with the sanction of the Association.

RULE 6. The Moderator may speak in debate on any question, appointing some other member to fill the chair temporarily, but shall not vote, except in case of a tie.

RULE 7. The Moderator shall decide all questions of order, subject to an appeal to the Association by any two members.

RULE 8. Every member, when speaking shall rise from his seat, respectfully address the Moderator, confine himself to the question before the body, and avoid personalities.

RULE 9. A motion made must be seconded and stated by the Moderator before debating; and every motion shall be reduced to writing, if the Moderator or any member desire it.

RULE 10. When a motion is stated by the Moderator, it is in possession of the Association, but may be withdrawn by the mover at any time before a decision or amendment.

RULE 11. When a question is under debate, no motion shall be received except to lay on the table, postpone indefinitely, commit or amend; which said motions shall have precedence in the order in which they are stated; but a motion to adjourn is always in order, except when a member is speaking or the body engaged in voting.

RULE 12. All questions, except such as relate to the Constitution, the Rules of Decorum, or the reception or exclusion of churches, shall be decided by a majority of the votes; in the excepted cases two-thirds are required.

RULE 13. Filling blanks with particular numbers, the question shall first be taken on the highest number and longest time.

RULE 14. When a motion has once been decided, a member voting with the majority may move for a reconsideration on any day during the session.

RULE 15. No speaker shall be interrupted, unless he be out of order, and no member shall speak more than twice on the same proposition without leave of the Association.

RULE 16. No practice shall be allowed which has a tendency to interrupt speaking or the business of the Association.

RULE 17. The appellation of "Brother" shall be used by members in their addresses one to another.

RULE 18. The Clerk shall read these rules at the opening of every session of the Association.

RULE 19. Any member violating these rules shall be reproved by the Moderator.

PROGRAMME OF BUSINESS.

FIRST DAY.

1. Devotional Exercises.
2. Read Letters and Enroll Messengers.
3. Elect Officers: Moderator, Clerk, and Treasurer.
4. Read Rules of Decorum.
5. Invite visiting Brethren to seats.
6. Invite Churches to unite with our Association.
7. Call for Correspondence from Associations.
8. Appoint Committee on Finance.
9. Appoint Committee on Preaching.
10. Appoint Committee to pro rate among all the churches amount asked for by State Mission Board for all objects.
11. Report on Periodicals and Literature.
12. Report on Temperance.
13. Report on Sabbath Schools.
14. Fix hours to meet and adjourn.
15. Miscellaneous Business.
16. Adjourn.

SECOND DAY.

17. Devotional Exercises.
18. Read Minutes and Call Roll of Messengers.
19. Miscellaneous Business.
20. Report on State Missions.
21. Report on Home Missions.
22. Report on Foreign Missions.
23. Report on Ministerial Education.
24. Report on General Education (Male and Female.)
25. Miscellaneous Business.
26. Adjourn.

THIRD DAY.

27. Devotional Exercises.
28. Read Minutes and call Roll of Messengers.
29. Miscellaneous Business.
30. Report of Committee on pro rate contributions from churches.
31. Report of Committee on Evangelization of colored people.
32. Report of Board of Trustees Indigent Ministers' Fund.
33. Report of Executive Committee of Association.
34. Elect Executive Committee of Association.
35. Elect Board of Trustees Indigent Ministers' Fund.
36. Return Correspondents to Associations: Shelby, Cahawba Valley, Boiling Springs, Carey, Canaan, Central, Tallasahatchie and Ten Islands, Unity.
37. Appoint Delegates to Baptist State Convention (ten.)
38. Report of Committee on Finance.
39. Report of Treasurer of Association.
40. Appoint time and place for next session.
41. Appoint Preacher and alternate for next introductory sermon.
42. Order Clerk's salary paid and Minutes printed.
43. Appoint Committees to report next session: On State Missions; on Home Missions; on Foreign Missions; on Ministerial Education; on General Education (male and female); on Temperance; on Sabbath Schools; on Colportage and Bible Work; on Evangelization of colored people; on Periodicals and Literature.
44. Appropriate surplus Minute Funds, &c., (if any.)
45. Miscellaneous Business.
46. Read Minutes of this day's business.
47. Adjourn sine die.

HOWARD COLLEGE
LIBRARY

MINUTES.

SYLACAUGA, ALA., Sept. 8th, A. D. 1888.

Messengers to compose the Fifty-fifth Annual Session of the Coosa River Baptist Association, met this day with the Mt. Zion Baptist Church, Sylacauga, Talladega, Co., Ala., at 11 a. m.

In the absence of the preacher elect, the introductory sermon was preached by B. F. Giles, Professor in Howard College, from John, 17th chap., 18th verse, a timely, earnest and effective discourse.

The letters from the churches were then read by D. B. Oden, Samuel W. Welch and M. H. Lane.

Messengers names enrolled as follows :

FIRST DISTRICT.

Jacksonville—M. H. Lane, R. B. Kelly.
Post Oak Spring—P. A. Easterwood.
Weaver Station—D. F. Weaver, S. G. Wright, J. H. Fite and A. J. Prater.
Mt. Zion (Calhoun Co.)—W. S. Griffin, W. P. Cooper and Geo. A. Price.
Oak Bowery—
Cane Creek—J. A. Landford, W. C. Hagans.
Oxford—T. P. Gwin, J. C. Wright, Abner Williams, W. D. Snow, J. S. Kelly, J. M. Stephenson.
Antioch—E. A. Adderholt.
First Baptist, Anniston—E. T. Smythe, J. Q. Stockman, W. G. Walden, R. M. Fleet, W. A. Powell and W. A. Chadwell.
12th Street Baptist, Anniston—G. A. Nunnally.

SECOND DISTRICT.

Cold Water—C. H. Lesley, W. W. Jones, R. D. Bird, S. R. Morris, A. Comer.
Munford—J. D. Wright, J. H. Pope.
Salem—J. T. Crawford, J. M. Haynes, J. M. Davis, W. M. Thweatt.
Sulphur Springs—
Refuge—Letter and funds.
Blue Eye—M. D. Beavers.
Pleasant Grove—Thos. F. Elliott, J. K. Elliott, D. W. Hawthorne, G. R. Newsome, T. J. Kelly.
Talladega—S. P. Burns, G. A. Joiner, J. B. Graham, Jno. C. Williams, N. S. McAfee.
Ironaton—E. K. Lackey, T. J. Lewis.
Providence—Isaac Adams, J. Yarborough.

THIRD DISTRICT.

Renfro—F. G. Mullen, W. L. Farmer, H. F. Brown, Samuel Findley.
 Hepzibah—W. A. Hawkins, J. J. Gambrell, J. Burk, A. F. Jones.
 Alpine—Samuel W. Welch, W. R. Thompson, J. M. Hancock, J. J. Henderson.
 Tallassahatchie—J. Sherrill, J. C. McMillan, Wm. Edwards, S. Gardner, W. H. Glazener.
 Winterboro—H. D. Moore, J. M. Solley, T. W. Barnett, W. A. Morris, E. A. McGuire.
 Pilgrim's Rest—
 Rockv Mount—Wm. Parrott, Early Gwin, Thos. White.
 Mt. Zion (Talladega Co.)—W. Wilkes, G. S. Ham, Jas. Peters, Jas. Jones.

FOURTH DISTRICT.

Fort Williams—L. Waters, W. Waters, L. A. Daniel, W. T. Kilbrew, J. R. Steely.
 Mt. Sharon—W. B. Hammett, W. Pope and Thomas Coleman.
 Childersburg—Catt Smith, D. B. Oden, J. A. Butts, Thomas W. Coleman, S. C. Christie.
 Wilsonville—J. F. Pope, J. W. Bowlin.
 Harpersville—Wm. Davis, R. B. Posey, B. Williams, W. J. Ray, G. W. Darlin, L. J. Carden.
 Spring Creek—W. W. Kidd, C. F. Elliott.
 Macedonia—M. Clinkscales, Jas. Burks.
 Coosa Valley—L. Law, P. Turner, J. R. Robertson, R. D. Willingham, J. J. Willingham.
 Ferryville—T. J. Kilgore, B. F. Simpson.

NEW CHURCHES RECEIVED AFTER ORGANIZATION.

Davisville—W. H. Davis, J. M. K. Guinn and J. W. Smyley.
 Riverside—W. H. Connell.
 Oxanna—J. R. Lloyd.
 Plum Spring—O. P. Ford, J. A. Ford.
 Lincoln—A. W. Bell.

Intermission for one hour—2 P. M.

Re-assembled to organize.

Reading of the Scriptures by Moderator Abner Williams;
 Prayer by W. W. Kidd.

The following officers were elected by ballot:

E. T. Smythe, Moderator; Lealis Law, Clerk; Jas. S. Kelly, Treasurer.

The programme of 1887 was adopted for this session.

Committee on Public Worship appointed:

D. B. Oden, J. K. Elliott, with Pastor and Deacons of Mt. Zion Church.

Visiting ministers and officials invited to seats; responded to by:

J. G. Harris of Board of Ministerial Education; S. W. Averett, President Judson Institute; B. F. Giles, Professor Howard College; J. P. Shaffer, Financial Agent, Howard College; W. B. Crumpton, Corresponding Secretary Board of State Missions; L. R. Gwaltney, President Shorter College; W. C. Cleveland, Shelby Association;

R. A. J. Cumbee, Central Association; I. K. Huttell, Canaan Association; J. W. Hamner, East Liberty Association.

Correspondents:

A. J. Smith, W. C. Brown, R. B. Pruitt, R. A. J. Cumbee and W. B. J. Stone, from Central Association; John P. McMath and C. W. O'Hara, Shelby Association.

Committee appointed to pro rate among the churches the amount suggested by the State Mission Board:

Abner Williams, D. B. Oden, R. B. Kelly.

Invitations to churches desiring fellowship with this body was responded to by:

Lincoln, Plum Spring, Riverside, Davisville and Oxanna churches, whose messengers above mentioned were recognized as such, and the hand of fellowship tendered them by the Moderator.

Committee on Finance appointed:

W. D. Snow, D. F. Weaver, A. W. Bell.

Committee appointed on Obituaries, on motion of A. Williams:

J. C. Wright, S. P. Burns, D. B. Oden, and Abner Williams was added to Committee.

The Committee on Ministerial Education reported:

Report on Ministerial Education.

Your committee would submit the following:

Never perhaps before in the history of our denomination were there so many young men entering the ministry. Never were there so many students in our schools and colleges preparing themselves for the work and perhaps never were the demand for an educated ministry so urgent as at the present. In pressing the claims for an educated ministry we would not by any means disparage the efficiency or ability and acceptability of those faithful heralds and noble heroes who have gone forth into the wilderness and with many strokes and well directed blows have felled the forest and who are still going forth with weeping and returning with joy bringing their sheaves with them. Noble men they are, loved by the people and honored of God.

But the necessity for an educated ministry grows out of the peculiarities of this age, viz: The wider diffusion of knowledge among the masses, the spread of vicious literature, the importation of infidelity from foreign lands and the literary aspirations of the people. These conditions of society must be met by ministers who are called of God, chosen by the churches, consecrated by the individual and cultivated by the people of the Lord. The first three qualifications must exist in every case or the culture, be it ever so broad and thorough, can not avail to accomplish the mission of the Gospel Ministry. Hence, we would suggest, that Churches, Presbyteries and brethren be careful in their recommendations of men for a ministerial education.

The facilities and appliances for educating our young men seem to be ample in our Academies and Howard College and in the Southern Baptist Theological Seminary. But the support of these students must, in many cases, be largely supplied by the brethren. The money in the hands of the Lord's stewards must be supplied to

THIRD DISTRICT.

Renfroe—F. G. Mullen, W. L. Farmer, H. F. Brown, Samuel Findley.
 Hepzibah—W. A. Hawkins, J. J. Gambrell, J. Burk, A. F. Jones.
 Alpine—Samuel W. Welch, W. R. Thompson, J. M. Hancock, J. J. Henderson.
 Tallassahatchie—J. Sherrill, J. C. McMillan, Wm. Edwards, S. Gardner, W. H. Glazener.
 Winterboro—H. D. Moore, J. M. Solley, T. W. Barnett, W. A. Morriss, E. A. McGuire.
 Pilgrim's Rest—
 Rocky Mount—Wm. Parrott, Early Gwin, Thos. White.
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But the necessity for an educated ministry grows out of the peculiarities of this age, viz: The wider diffusion of knowledge among the masses, the spread of vicious literature, the importation of infidelity from foreign lands and the literary aspirations of the people. These conditions of society must be met by ministers who are called of God, chosen by the churches, consecrated by the individual and cultivated by the people of the Lord. The first three qualifications must exist in every case or the culture, be it ever so broad and thorough, can not avail to accomplish the mission of the Gospel Ministry. Hence, we would suggest, that Churches, Presbyteries and brethren be careful in their recommendations of men for a ministerial education.

The facilities and appliances for educating our young men seem to be ample in our Academies and Howard College and in the Southern Baptist Theological Seminary. But the support of these students must, in many cases, be largely supplied by the brethren. The money in the hands of the Lord's stewards must be supplied to

gratify the Lord's chosen laborers for His service. And we would suggest, that one contribution be made every year by each to the Board of Ministerial Education (located at Montgomery, Bro. Geo. W. Ellis, Secretary), for this purpose, as that Board assumes the support of all accepted applicants at Howard College and at the Seminary.

We would, for this, recommend that this Association endorse the application of Brethren W. H. Connell and C. B. Lloyd and J. L. Jones, which have been forwarded to us by the churches respectively at Riverside, Oxanna and Mt. Zion for aid to the Board of Ministerial Education.

We ask also of the Association the adoption of the following preamble and resolution:

Whereas, at the last session of this body, Bro. J. L. Jones was adopted as our beneficiary, and the funds pledged by this Association for Ministerial Education were ordered to inure to his benefit;

Therefore, be it Resolved, That, without disparagement to the claims of other applicants, we continue Bro. Jones as our beneficiary, and order funds that may be pledged by this Association to Ministerial Education, to the extent that may be needed for his support, to inure to his benefit, unless otherwise directed by the donors.

Respectfully submitted,

G. A. NUNNALLY,
W. S. GRIFFIN,
E. H. HANNA.

The Association, in compliance with the expressed invitation, was addressed touching the subject-matter of the report by J. G. Harris, B. F. Giles and W. C. Cleveland.

The report was then adopted, and pledges were made by churches and individuals:

CHURCHES:

Jacksonville.....	\$35 00	Post Oak Spring.....	\$ 5 00
Weaver Station.....	10 00	Mt. Zion (Calhoun (Co.)....	5 00
Oxford.....	10 00	Cane Creek.....	5 00
1st Baptist Anniston.....	10 00	Antioch.....	3 00
Cold Water.....	5 00	12th St. Anniston.....	20 00
Salem.....	5 00	Munford.....	5 00
Pleasant Grove.....	5 00	Blue Eye.....	5 00
Ironaton.....	5 00	Talladega.....	30 00
Renfro.....	5 00	Providence.....	3 00
Alpine.....	35 00	Hepzibah.....	5 00
Rocky Mount.....	3 00	Mt. Zion (Talladega Co.)....	10 00
Fort Williams.....	5 00	Wilsonville.....	10 00
Childersburg.....	5 00	Coosa Valley.....	5 00
Harpersville.....	10 00	Riverside.....	5 00
Ferryville.....	5 00	Davisville.....	5 00
Oxanna.....	5 00		

INDIVIDUALS:

A. W. Bell.....	\$10 00	J. A. Butts.....	\$ 5 00
J. S. Kelly.....	10 00	M. H. Lane.....	5 00
L. Carden and Wm. Ray	3 00	J. G. Harris.....	5 00
M. D. Beavers.....	2 00		

Cash Collection, \$8.85.

Sum total pledges and cash for cause of Ministerial Education, \$327.85.

Hours of meeting and adjournment fixed: 9 A. M. to 12 M.
1 P. M.—indefinitely.

The Association then adjourned to Monday, 9 A. M.

THE SABBATH:

The Sabbath, by the appointments of the Committee on Public Worship, was observed by large and interested audiences in attendance on the preaching of the Word at the following times and places:

BAPTIST CHURCH.

Sunday School Address 10 A. M., Abner Williams.
Sermon, 11 A. M., G. A. Nunnally.
Sermon, 3 P. M., E. T. Smythe.
Sermon, 7.30 P. M., J. C. Wright.

METHODIST CHURCH.

Sunday School Address, 10 A. M., J. G. Harris.
Sermon, 11 A. M., M. H. Lane.
Sermon, 3 P. M., T. P. Gwin.
Sermon, 7.30 P. M., W. B. Crumpton.

The other religious services during the Association provided for by the Committee on Public Worship were ably conducted by Elders J. Q. Stockman, R. A. J. Cumbee, J. R. Lloyd and L. R. Gwaltney.

MONDAY, Sept. 10, 9 a. m.

The Association met pursuant to adjournment. Devotional services conducted by the Moderator. Prayer by R. A. J. Cumbee.

Abner Williams offered the following preamble and resolution:

Whereas, The 2nd article of the Constitution of this Association prescribes that it shall be composed of well accredited messengers appointed by regular Baptist Churches; therefore, resolved,

That we cannot receive the supplement to the letter from Harpersville Baptist Church, nor admit the Messengers therein named, or any others claiming to represent a so-called Association, not yet organized, of Harpersville Church.

G. A. Nunnally offered as an amendment to the above the following:

Whereas, The 2nd article of the Constitution of this Association prescribes that it shall be composed of well accredited Messengers appointed by regular Baptist Churches; therefore,

Resolved, That we receive the supplement to the letter from Harpersville Baptist Church as containing valuable information concerning the work and growth of that church, and that we receive the brethren named therein as delegates from the Harpersville Church, the same being named in the letter of said church as delegates appointed by that church.

The amendment was adopted.

By request of the Clerk, the Association elected J. B. Graham Assistant Clerk.

J. K. Elliott, of Special Committee to Make Settlement with C. W. Stringer, reported final settlement with Bro. Stringer by the acceptance of a house and lot in the City of Talladega, valued at \$2,500.

A. W. Bell, Chairman of Board of Trustees of the Indigent Ministers' Fund, reported:

A. W. Bell, Chairman Board of Trustees, I. M. Fund, In account with Coosa River Association.

1888.			
Jan. 1.	To am't invested in Real Estate...	\$1,962 26	
	" " received from C. W. Stringer		
	in Real Estate	537 74	
Jan. 1.	To cash int. on \$1,962.26 from Sept.		
	15th, 1887, to Jan. 1st, 1888.	45 80	
Sept. 1.	To cash from Jan. 1st, 1888, to Sept.		
	1st, 1888.	120 00	
Sept. 1.	To cash from Jas. Embry, int. on		
	note.....	8 00	
Sept. 1.	To cash on hand per last report..	492 03—	\$3,165.83
1887.	CR.		
Sept. 21.	By cash paid Rev. Mr. Steely	\$ 25 00	
1888.			
Feb. 11.	By cash paid Sister W. C. Mynatt	25 00	
June 20.	By cash paid Sister Wm. McCain	25 00	
June 20.	Am't paid premium on Insurance		
	Policies.....	30 00	
Sept. 1.	Am't invested in Real Estate.....	2,500 00	
Sept. 1.	Cash on hand in Bank.....	560 83—	\$3,165.83
	Amount of uncollected notes and pledges from		
	individuals and churches.....		\$ 304.19

A. W. BELL, Chairman.

Report adopted.

Resolution offered by G. A. Nugnally:

Resolved, That the Trustees of the Indigent Ministers' Fund be instructed to collect, compromise or cancel the outstanding subscriptions and notes now past due to said fund in their discretion.

Adopted.

Resolution offered by A. W. Bell:

Resolved, That a Committee of three be appointed to make sale and have titles perfected to the property now owned by the Coosa River Association, situated in the town of Talladega, and known as the Stringer property. Said Committee are authorized to make best sale of property possible, but the minimum value of said property shall not be less than \$2,500, with one-fourth cash, balance on one and two years time with interest from date of sale secured by mortgage, provided the parties to whom sale is made require title in fee simple at the time of purchase. Provided, further, that the parties purchasing said property shall be required to keep said

property fully insured for the protection of this Association until the balance of said purchase-money is paid, and that the purchaser shall be required to pay the interest annually on the unpaid part of the purchase-money of said property to the Chairman of the Board of Trustees of the I. M. Fund.

Adopted.

The Board of Trustees of Indigent Ministers' Fund was continued as it now exists, with A. W. Bell as Chairman; also, the Executive Committee was continued, and is composed of the following members: G. A. Joiner, Chairman; S. D. Kyser, J. A. Woodward, W. P. Cooper, M. H. Hansard, W. A. Welch, Jno. W. Bishop.

The collections (public) on Sabbath were ordered to be divided equally among State, Home, and Foreign Missions.

Special Committee on Obituaries reported.

In Memoriam.

Rev. J. J. D. Renfroe, D. D., who died in Birmingham, Ala., June 2d, 1888, was not at the time of his demise, a member of this body. But as he had been separated from us only a few months, and had been one of the best, wisest and most worthy members of this Association for nearly thirty years, we feel constrained on this occasion, our first session since his death, to give some suitable expression of our just appreciation of our lamented brother's great worth, rare gifts, valuable services in the Master's Kingdom, and our deep sorrow at the loss caused by his death, to this Association, to our denomination in Alabama, and in the whole South.

Dr. Renfroe stood a head and shoulder above his fellows in patients of true nobility. In him all the elements were so mixed, that Nature might stand up and say to all the world, "Behold a Man!"

"Judge him by the right laid line,
Of truth, he truly will all styles deserve,
Of wise, good, just, a man in every sense."

In him there was a happy blending of the lion and the lamb, the gentleness of woman and the courage of the hero. In every enterprise, valor wrote vici on his shields and victory on his banners. Difficulties, he made stepping stones to higher achievements. He stood at the post of duty unshaken and unterrified, faithful beneath the brightest skies, fearless amid the blackest storms. His character was well balanced, all its parts in sublime symmetry, where, if they existed, virtues buried vices, and beauties bore blemishes away. Most just, most honest, most conscientious, most charitable, most intellectual, he was the highest style of man, the noblest work of God. He was the fast friend, the heroic man, the wise counselor, the brave chaplain, the kind pastor, the princely preacher.

Nature's graces were irradiated with Religion's charms. His religion was that divine Alchemy which dignifies, beautifies, justifies, glorifies. That subtle essence which elevates all thought, refines all feeling, tempers all passion, sublimates all joy, consummates all bliss. He was assimilated to Jesus, bore his likeness, an image burning with beauty, and breathing with life.

These heaven-born endowments made him a luminary in the Gospel galaxy, made him as a minister, master of the situation; and as a preacher attractive, winning, moving, magnetic. His style of presenting Gospel truth, was clear, forcible, striking, unique.

I can not here give even a summary of his good works—they follow him. They stand out granite monuments on the fields of his labors: Inscribed with works of faith, labors of love, and deeds not wont to die.

The best part of our loved brother's life was spent as Pastor of the Talladega Church in this Association. The members of that church and this body know of whom they speak. His name is a household word among us. And at the day of his death, no minister in Alabama occupied a larger or more tender place in the affections of his brethren, and no man had more of the confidence and respect of the denomination to which he belonged.

"Some there are,
By their good deeds exalted, lofty minds,
And meditative authors of delight,
And happiness, which to the end of time,
Will live, and spread, and flourish."

J. C. WRIGHT, Chairman.

Report adopted.

Resolution offered by G. A. Nunnally:

Resolved, That we approve and endorse the appointment of a Church Building Board by the Alabama Baptist State Convention, and that we commend the enterprise to the churches composing this Association, and would suggest to the brethren that it is a work eminently worthy of their contributions, and we hope that they will support it liberally.

Adopted.

Committee on State Missions reported:

Report on State Missions.

Dear Brethren of the Coosa River Association: Having been appointed to report on this important work, we come with pleasure, to say just a few things.

The question may be asked, is there any longer a necessity for this Board?

It may appear to some, that it was only instituted as an organizer, and that work having been so well done, could we not with propriety dispense with the institution? In answering this question it strikes your Committee that the proficiency of the "State Mission Board," has made its continuance more necessary, than its organization was at first, for it has actually become a pack horse—a regular Baptist "Pack Horse"—with such fine traveling gaits that every Baptist interest in the land wants to ride, and they are getting it. For wherever you meet with the Missionaries of this "Board," you find them pressing the work for all the other "Boards." So, to dispense with this "Board" would put all our "Baptist interests" afoot, each with its own budget to plod as best it could.

We will remark again, that unlike any other agency, it appears to be seeking the development of our churches. Saving men, utilizing those who are saved, and consecrating the Lord's money to the Lord's glory, appears to be the motto of this "Board." Through its influence our State Convention has grown to be a large and strong body, our people are becoming better acquainted, our schools better known, our towns are being reached, and we, of the "back woods" are feeling its renovating influences.

It is the best "educator" we have ever had in the field. This "Board" has put more men to work, converted more preachers, and

thereby reached more individuals, and developed more churches, for the length of time it has been at work, than any former plan operated by our churches. So, that your Committee respectfully suggest, that the time has come to give this Board an "ovation" yes, as the "Coosa river" breaks through the "mountains" and finds her way to the "gulf," showing the way and leading many other streams into it. So, let her namesake arise and put on her "beautiful garments" of liberality, and lead off in this grand work for the Lord, and lead all the sister Associations in helping this Board.

Respectfully,

CATT SMITH, Chairman.

Report laid on table pending Report on General Education.
Committee on General Education reported :

Report on General Education.

There are three great stresses upon our country. A political, religious and educational stress. There are those who would change the administration of the government. And not a few, who would rejoice at its overthrow, if like Samson, they did not perish under its fall and ruins. The pillars of our government are, "The Virtue and the Intelligence of the People." If these be wanting, there is no support, stability, perpetuity.

In Ireland the poor are not educated, and there are ignorance, vice, crime. In Scotland the same class is educated, and there are intelligence, thrift, virtue and happiness. Monarchies have found out that they must educate the peasantry to save the government. Germany, Austria, Italy, Great Britain are now educating the masses. Education is a part of the German idea of life, and it has made Germany the peer of European powers. If these, shall educate, how much more should we, whose government is built alone on the virtue and intelligence of the people.

A government by force is easy in the ratio of ignorance; and difficult in the ratio of intelligence. It makes bad government difficult where education prevails, and good government easy. Popular suffrage without education is popular perdition. I am not afraid of universal suffrage, but I am afraid of universal ignorance. A fool with a vote in his hand, is less dangerous than a fool without one. The serfs in Europe do not vote, and they are ready to dynamite the government. It is not the vote that is dangerous, but blind voting. If all come to the ballot box through the school house it is safe enough.

The influx of foreign population brings also, a great pressure on the church, and our institutions of learning. Many of these people have been brought up in the Church of Rome. The Roman church has given a sort of eternity to prejudice and a perpetuity to error. It hates light, and loves ignorance. Christianity is just the reverse. It comes to the light, that its deeds may be made manifest.

At the Reformation, the progress of the Reformed faith went hand in hand with letters. And next to its agreement with the Holy Scriptures, its success is chiefly to be ascribed, under God, to the art of printing, the revival of classical learning and the illustrious patrons of science attached to its cause. When the Millennium comes; "knowledge shall be increased; knowledge shall cover the earth, as the waters the great deep."

How shall the church meet the wants of this, and our own people. The church is: "To teach all nations." To do this, it must first be endued with power from on high. Secondly, the church must train up men and women who, Divinely guided, and walking in the paths

of holiness, shall also stand in the forefront of the great and true thinkers of their generation. The church needs just such trained men and women, to lead popular thought, to mould public sentiment, to repel the attacks of infidelity, to strip error of its gilded garb and to expose its hideous nakedness in the light of unveiled truth. The church must have these trained and competent leaders, if she would keep on a level with her progressive contemporaries, and so preserve her self-respect, and command the respect of others.

If then, we would meet the demands of the age, give perpetuity to our government, power and prosperity to our denomination, and do the most good for our own, and the children of others among us: We must educate.

Primary schools and public academies are the larger part of our educational facilities. These should be multiplied, and made equal to all the demands of a liberal education. There is a tendency to overlook the importance of these schools; and to send our sons and daughters to college, supposing that the college can in a day, correct all the want of home training and all the errors of a hurried academic course. Scholars are not made in a day. All need not go to college. It is not wisdom, and certainly not economy, to spend a thousand dollars on a ten-cent boy.

When men study law and medicine, they are supposed to be experts in their profession. So, let all our teachers and leaders in churches attend colleges and seminaries, and thoroughly fit themselves to meet any and all demands.

For our daughters we have such seminaries, the Judson Institute and the Alabama Central Female College. For our sons, Howard College and the Southern Baptist Theological Seminary.

J. C. WRIGHT, Chairman.

J. M. STEPHENSON,

L. T. GROGAN.

Report laid on table pending consideration of claims of State Missions.

The body was addressed by W. B. Crumpton, Corresponding Secretary of Board of State Missions, in behalf of State Missions; and by J. P. Shaffer, Financial Agent of Howard College, in behalf of Howard College Dormitory.

Pledges were taken for Howard College Dormitory:

J. S. Kelly	\$50 00	Mrs. L. A. Daniel	\$10 00
J. F. Pope	25 00	Lealis Law (paid)	5 00
B. M. Fluker	25 00	Perry Turner	5 00
J. L. Wilkes	25 00	J. A. Collins	5 00
Mrs. Undine B. Lane	25 00	C. F. Elliott	5 00
A. Hall	25 00	S. P. Burns	5 00
John P. Oden	25 00	G. A. Joiner	5 00
Mrs. S. W. McPherson	25 00	Mrs. A. B. Lovejoy	5 00
Mrs. S. Fluker (paid)	10 00	Cash collection	14 65
Total \$294.65.			

The Association then adjourned to 1.30 p. m.

MONDAY, 1.30 P. M.

The body came to order—Prayer by J. Q. Stockman. S. W. Averett, President Judson Institute, addressed the Association in the interest of the Judson.

L. R. Gwaltney, President Shörter College, addressed the body in behalf of General Education.

The Report on State Missions, and the Report on General Education, were taken from the table and adopted.

Committee on Periodicals reported :

Report on Periodicals and Literature.

Your Committee on Periodicals and Literature respectfully report: Denominational periodicals and literature is what we understand to be the design of this appointment. The underlying question is, "Shall there be such papers and books?" If the answer is "Yes," then let us have Baptist papers and books. But, if the answer is "No," then let us remove our Baptist captions and launch out upon the arena of independent or partisan secular publications. After you read the name of our own papers you can hardly discern to whose interests they labor to advance—whether Baptist interests in particular, or everybody's in common. This is not true of other denominations and their literature. They are prudent, but positive. They are charitable and dignified, but outspoken and fearless. Baptist newspapers have sounding titles sometimes, but surrendering contents. Extremes, on the other hand, in a few cases, we have had. This is no reason why, in guarding these extremes, we should pull off too far the other way. The established landmarks of our fathers should be brought to the front and maintained. In so doing we need not fear that we will entangle ourselves with new articles of faith or practice. The paramount duty of Baptists, denominationally considered, is, to teach their congregations their distinctive views; others teach their views on points of difference with us, in revival meetings, conferences, the family circle and on every suitable occasion. Without saying more, we feel that it is the prevailing wish of our people throughout Alabama that our State organ shall put its distinctive flagstaff something higher.

As to Sunday School literature, your Committee recommend Kind Words. While we would not have the publications of our Home Board neglected, but liberally patronized by our churches and Sabbath Schools, yet we would not disparage the publications of the American Baptist Publication Society.

W. WILKES, Chairman.

Adopted.

Committee on Temperance reported :

Report on Temperance.

Your Committee on Temperance beg leave to report and recommend the adoption of the following resolution:

Resolved, That we are in favor of the prohibition of the manufacture, importation and sale of intoxicating liquors.

J. W. BISHOP, Chairman.

Adopted.

D. B. Oden, of Committee on Sabbath Schools, read the Report for 1887, and recommended its re-adoption and re-insertion in Minutes of this Session. Agreed to.

Following is the Report:

Report on Sabbath Schools.

The Sunday Schools, like every other organization, has undergone the test of criticism and stands triumphantly for the cause of Christ. It has assumed such relations to the Church of Christ and enlarged itself to such proportions that it has become one of the leading agencies for the evangelization of the world. Its advantages are such that the most poverty stricken may have full benefit of its teachings, and it is often the only source which many have of receiving early Biblical instruction. It is not usual that we depart from youthful training in maturer age.

Habits, then formed follow us to the tomb, and bring either happiness or sorrow to the soul.

But, God, in compassion for his people, has given them precepts after precepts in his word, which, if followed, will lead to an eternal happiness. There is no organization, aside from the family, so happily suited for spiritual guardianship as the Sunday School.

There the young, middle-aged and old may learn of Him who was suspended between earth and Heaven for their redemption.

The Sunday School is properly the Bible School of the church where Gospel truths are expounded and the salvation of all who come within its reach is earnestly sought. No duty is more binding on parents, especially Christian parents, than to see personally to the religious instruction of their children, and to avail themselves of all supplementary aid to home culture, such as the Sunday School so generously affords. It should be a place where persons of all ages and conditions can devise and execute for the building up of our common Zion; where the faint and feeble Christian may be spiritually strengthened. It should be encouraged and supported by the church, not by a few of her more zealous members only, but by the whole body. Then would Zion travel and bring forth an abundant harvest in due season. From all hearts, let fervent prayers ascend for the outpouring of God's blessings upon this great work.

L. T. GROGAN, Chairman.

Committee on Home Missions reported:

Report on Home Missions.

It is gratifying to your Committee to be able to report that the workings of the Home Mission Board of the Southern Baptist Convention have been successful, and entirely satisfactory to the denomination during the past year. The Board has enlarged its field of operations, and, to keep abreast with the rapid advance of this wonderful work of our age, far greater sacrifices and contributions must be made than have ever been made before. Every new field, and every missionary success, calls for an increase of effort and contribution to its support. Your committee desire to call special attention to the following facts connected with the work of the Home Mission Board.

WORK DONE.

During the past year the Home Mission Board has had in its employment 287 Missionaries. These Missionaries have occupied 1,114 preaching stations. There have been baptized in connection

with their work 4,857 persons; 306 churches have been constituted, and 64 houses of worship have been built. Kind Words series of publications by the Home Board contains regular lessons about the Missions of the Southern Baptist Convention, Foreign as well as Home. We are there taught the names and told about the work of our Missionaries in China, Africa, Italy, Brazil, Mexico, Cuba, Indian Territory, Texas, Florida, Louisiana, Arkansas, and in other fields of our Home Board. If Kind Word series had no other claims it is worth preserving for the sake of training our children to be interested in Mission work. The Home Board (we think wisely) has commenced the publication of a paper called "Our Home Field." The objects of this paper is to keep before the denomination the facts concerning our work, and to present to the churches our needs and the best method of supplying them. The work of the Home Mission Board in Cuba, shows the most marvelous progress ever made by any Mission of modern times. In two years, with an expenditure of \$5,762, there have been established six churches, aggregating 1,100 members, day schools with 500 pupils, and Sunday Schools with 2,500 teachers and pupils. Last year with an expenditure of \$3,504 there were 800 baptized in Cuba.

In mapping out work for the coming year, the Home Board has asked Alabama Baptists for \$5,000, and in addition to this, the Board asks \$50,000 for work in Cuba, from Southern Baptists. God has opened wide the door of the world before us. The unevangelized millions on earth feel, at this time, more deeply than they ever felt, their need of the Gospel.

Let us, then, with one accord, rouse ourselves, and endeavor to rouse others to new zeal and larger enterprise in spreading the knowledge and glory of the Lord. Every heart, every tongue, and every hand that can be stirred up, to engage in this great work, from infancy to old age is needed. It is the duty of every one to do all in his power for sending the light of life to the benighted and perishing.

E. T. SMYTHE, Chairman.

Report adopted.

Committee on Foreign Missions reported:

Report on Foreign Missions.

Your Committee, as now existing (Chairman G. A. Lofton being gone), has no access to tables and statistics from which to gather any data as to progress, stagnation or retrogression in this department of our Association's interest; and, besides, it is deemed by your Committee, to be of much more importance to this cause, to ourselves, to the Christian world and (we say it reverently), to God, that we be impressed with a sense of our individual and denominational duties and responsibilities and privileges, with respect to the cause of Missions, than that we supply, or be supplied with, statistics on the subject.

The religion of Jesus Christ is aggressive, invasive, Missionary, in its inception, in its spirit, in its every demonstration, among men. And it is necessarily so, because, it is designed of God that it shall reveal life to the dead, and that it shall imbue with spiritual life, the spiritually dead, men, women and children, to whom it addresses itself. The dead have no power or inclination, in and of themselves, to see, or to attain to, this Life, and therefore, unless the life come to them, "in the power and demonstration of the spirit," that state of deadness is not, and cannot be, changed.

But while this is so, this Life is designed of God, as a universal religion, or rather, as one adequate to save every sentient soul to

whom it is preached or taught; for "God so loved the world that he gave His only begotten son to die, that whosoever believeth upon Him should not perish."

"As I live, saith the Lord, I have no pleasure in the death of the wicked." God "would not that any should perish, but that all might have eternal life." "Come unto me all ye ends of the earth and be ye saved."

The last direct and authentic message that Christ sent to men, forty years after His ascension to the Father, interprets the spirit and the scope of this religion: "And the spirit and the bride say. Come. And let him that heareth, say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely."

This message, believed, makes a Missionary—home, domestic and foreign, of every believing sinner saved by grace.

This message reveals the spirit that was and is, in Christ. He was but the embodiment and teacher of this spirit—this religion.

Now, let us examine ourselves. "He that hath not the spirit of Christ, is none of His."

Do we wait for more plain, direct and imperative orders, from the Captain of our salvation, directing our minds, and hearts, and time and energies and means, to the Foreign Mission fields? "Go ye into all the world and preach the Gospel to every creature" is as authoritative and imperative now, as when uttered by the Master eighteen hundred years ago. The fields are now, as then, white unto harvest; the laborers now, as then, are few; and every child of God—every soldier of the cross—the poorest, humblest, most undisciplined private—as well as the ordained minister—ought to feel, "woe is me, if I preach not the Gospel." by tongue, or pen, or money—by and with any of the talents which God has loaned him or her for His glory in the extension of His kingdom among men.

Respectfully submitted,

N. S. McAFEE, Committee.

Adopted.

The following resolutions were offered by G. A. Nunnally:

Resolved, 1st, That A. W. Bell, G. A. Joiner, Jas. K. Elliott, J. W. Bishop and C. W. Stringer and their successors be appointed by the Coosa River Association, Trustees of the Indigent Ministers' Fund and of any other fund that may be committed to their trust by this Association, and it is hereby ordered that they have themselves incorporated as such under the laws of Alabama.

Resolved, 2d, That the trustees of the Indigent Ministers' Fund in the lending of the same be instructed to give preference to churches which now help in building houses of worship, in all cases demanding good security and prompt return of the money loaned, that the same may be used in helping others in similar undertaking.

Adopted.

By G. A. Joiner:

Resolved, That Rev. Thos. Henderson, a member of the Talladega Baptist Church, is hereby recognized as a Missionary of this Association, and he is commended to the Christian fellowship and confidence of all our churches.

Adopted.

On motion of A. Williams, a Special Committee was appointed to nominate a Messenger to the Southern Baptist Convention.

Committee appointed: A. Williams, J. C. Wright, W. W. Kidd.

Committee to pro rate reported:

Report of Committee on Pro Rating.

The Committee appointed to pro rate the amount of \$2,000 among the churches composing this Association, as suggested and asked for by the State Mission Board during the ensuing Associational year for State, Home and Foreign Missions, respectfully submit the following:

Cold Water.....	\$ 40 00	Coosa Valley.....	\$ 40 00
Antioch.....	20 00	Renfroe.....	20 00
Oxford.....	125 00	Sulphur Springs.....	40 00
Post Oak Spring.....	40 00	Salem.....	40 00
Oak Bowery.....	40 00	Jacksonville.....	150 00
Munford.....	30 00	Mt. Zion, (Calhoun Co.)	50 00
1st Baptist Anniston.....	100 00	Cane Creek.....	30 00
12th St. Bap. Anniston	100 00	Weaver's Station.....	40 00
Talladega.....	150 00	Blue Eye.....	40 00
Refuge.....	30 00	Ferryville.....	40 00
Alpine.....	150 00	Pleasant Grove.....	40 00
Tallassahatchie.....	30 00	Hepzibah.....	30 00
Mt. Zion (Talladega Co.)	50 00	Fort Williams.....	40 00
Rocky Mount.....	15 00	Childersburg.....	40 00
Harpersville.....	75 00	Mount Sharon.....	20 00
Wilsonville.....	35 00	Winterboro.....	50 00
Spring Creek.....	25 00	Macedonia.....	40 00
Ironaton.....	10 00	Providence.....	15 00
Riverside.....	10 00	Plum Spring.....	10 00
Davisville.....	10 00	Lincoln.....	30 00
Oxanna.....	10 00		

ABNER WILLIAMS, Chairman.

Adopted.

Committee on Evangelization of the Colored People reported:

Report on Evangelization of the Colored People.

The subject under consideration is one that perhaps has received as much profound thought, with as little solution, as any that has appealed to the minds of thinking men during this age. The colored people are here, in the Providence of God, and here they are going to stay, and we have to deal with them, not as pseudo philanthropists or puritan agitators do, but calmly, dispassionately, and in the full light of reason, for they are a factor in our government; and thus we are confronted by a grave question of social as well as religious polity. But how shall we address ourselves to the solution of it? Since education is the greatest-auxiliary to Christianity, we naturally turn first to that. From the nature of things their plastic minds receive readily the truth of the Gospel when preached, and there is a much larger per cent. of them members of the church, than of the white race. But have they anything like a proper conception of the plan of salvation, or of experimental religion? To be plain, are they sufficiently enlightened as to their obligations as Christians, to live their religion? We say not, and in the opinion of your committee, the only feasible plan by which we can solve this question, is to educate their ministers, that they

may be qualified to teach. We notice from the minutes of our State Convention, that our zealous State Secretary is fully awake to the importance of this work. Funds have been collected, and we are reliably informed, that within the next sixty days, a man will be put in the field, whose duty it shall be to look after this special work. But, brethren, he can't remain long in the field, and must work but indifferently, unless the great Baptist brothers of Alabama rally to the support of our State Secretary. An eminent divine once said, that the Lord was going to convert this world by men and money. Now our State Secretary has the man, we must furnish the money, and we suggest that this subject be brought more prominently before the pastors of this Association, and they be requested to make a special collection for this branch of our work. Brethren, we must do something. This question appeals to us, not only as Christians and Missionaries, but as citizens of a commonwealth. They are in their present moral status, an incubus upon our social system; and aside from our duty to our God, to civilization and to our country, it is a matter of self interest, for though we are living in the meridian splendor of 19th century enlightenment we are in the midst of barbarism.

Respectfully submitted,
S. W. WELCH.

Adopted.

G. A. Joiner, Chairman Executive Committee, reported :
G. A. Joiner Chairman Executive Committee, In account with
Coosa River Baptist Association.

1887.	DR.	
Sept. 21.	To amount on hand.....	\$ 161 61
" 22.	Received from J. S. Kelly,	
	treasurer.....	21 85—\$183 46
1887.	CR.	
Dec. 13.	By amount pd. Providence Church for	
	building.....	25 00
1888.		
Jan. 5.	By amount pd. Rev. Jas. Solly for work	
	at Pilgrim's Rest	15 00
Feb. 29.	By amount pd. Rev. Jas. Solly for work	
	at Rocky Mount.....	10 00
June 13.	By amount pd. Rev. F. G. Mullen for	
	work at Providence.....	10 00
Sept. 7.	By cash due bill of C. W. Stringer...	32 60
" "	By cash on hand	90 86—\$183 46
1888.	RECAPITULATION.	
Sept. 7.	DR.	
	To balance on hand	\$123 46.
" "	CR.	
" "	By cash due bill of C. W. Stringer...	32 60
" "	By cash	90 86—\$123 46

Adopted.

Returned Associational Correspondents:

Tallahatchie and Ten Islands—T. P. Gwin, J. R. Lloyd, G. A. Nunnally, E. Smythe.
Shelby—J. F. Pope, W. H. Connell, J. L. Jones.
Boiling Springs—Catt Smith, J. C. Wright, J. H. Pope, Tip Nalls.
Carey—W. Wilkes.
Canaan—Lea's Law.
Central—J. R. Steely, G. S. Ham, Catt Smith, W. Wilkes.

REPORT OF FINANCE COMMITTEE.

CHURCHES.	State Miss.	Home Miss.	For'n Miss.	Asso. Miss.	Ministerial Education.	MINUTES.	TOTAL.
Jacksonville,	\$ 27.25	\$ 32.25	\$ 37.35	.....	\$10.00	\$ 2.00	\$108.85
Post Oak Spring,		3.00	15.70	.....		3.00	21.70
Weaver's Station,	3.35	3.35	3.30	.....		2.00	12.00
Mt. Zion (Calhoun),	5.10	5.10	5.10	.....		2.50	17.80
Oak Bowery,							
Cane Creek,							
Oxford,						1.25	1.25
Antioch,						5.00	5.00
1st Anniston,						2.00	2.00
12th St. Anniston,						3.00	3.00
Cold Water,		4.00	5.00			4.00	4.00
Munford,	3.40	3.40	3.35			3.00	12.00
Salem,	5.00	10.00				3.00	13.15
Sulphur Springs,					5.00	1.50	21.50
Refuge,			3.00				
Blue Eye,	8.40	8.35	8.35			1.50	4.50
Pleasant Grove,	6.70	6.65	6.65			1.50	26.60
Talladega,	33.30	33.35	33.35			1.50	21.50
Ironaton,						3.00	103.00
Providence,						1.50	1.50
Renfro,	2.00	4.00	7.00	1.00		1.00	9.00
Hepzibah,	8.00	7.00	2.50			1.50	10.00
Alpine,	8.37	7.00	7.00			2.00	24.00
Winterboro,	8.60	8.37	8.41			1.50	26.65
Tallassahatchie,		8.60	8.60			2.00	27.80
Pilgrim's Rest,						1.50	1.50
Rocky Mount,							
Mt. Zion (Talladega)	1.00	1.00	1.00			1.00	4.00
Fort Williams,	1.05	5.55	10.00	2.00		1.00	19.60
Mt. Sharon,	10.00	10.00	10.00			1.50	31.50
Childersburg,						1.00	1.00
Wilsonville,	8.10	8.05	8.05			2.50	26.70
Harpersville,		*8.05				1.50	9.55
Spring Creek,	10.00	10.00	10.00			3.00	33.00
Macedonia,						1.50	1.50
Coosa Valley,	2.00	1.00	2.00			1.50	6.50
Ferryville,		5.00	4.50			2.50	12.00
Riverside,	1.85	1.85	1.80			3.00	8.50
Plum Spring,						.75	.75
Davisville,						1.00	1.00
Oxanna,	1.00	1.00	1.00			1.00	4.00
Lincoln,			2.00			1.00	3.00
Public collection,	10.00	4.50	4.50			1.00	20.00
	10.65	10.65	10.70				32.00
Total,	\$175.12	\$204.07	\$220.21	2.00	\$16.00	\$75.50	\$692.90

*For Cuba (J. L. Jones); Alpine, Jenkins Fund, \$21.84 (due bill).

\$692.90.

Received of the Finance Committee six hundred ninety-two 90-100 dollars.

J. S. KELLY, Treas.
Sept. 10, 1888.

W. D. SNOW,
D. F. WEAVER,
A. W. BELL,
Committee.

Adopted.

J. S. Kelly, Treasurer of Association, reported :

J. S. Kelly, Treasurer, In account with Coosa River Association.

1887.					
Sept. 17.	To amount of Minute Fund on hand.			\$19 60	
" 20.	To amount received from Finance Committee			71 85	
					\$91 45
Sept. 20.	By Clerk's salary as pr. voucher		\$20 00		
Nov. 9.	By amount paid Ala. Baptist for minutes as pr. vouchers	46 24			
	By amount on hand to balance	25 21			
			\$91 45		
Sept. 20.	To Association Fund from Finance Committee			\$21 85	
" 21.	By amount paid G. A. Joiner, Chairman, as pr. voucher.	\$21 85			
" 20.	By Bible and Colportage Fund from Finance Committee			\$2 00	
" 21.	To amount paid W. B. Crumpton, Cor. Sec. as pr. vouchers	\$2 00			
" 20.	By Indigent Ministers' Fund from Finance Committee			\$1.00	
" "	By amount from Wilsonville Church.			1 00	
				\$2 00	
	To amount on hand to balance		\$2 00		
Sept. 17.	To amount Ministerial Educational Fund on hand			\$10 00	
" 20.	" amount from Finance Committee			16 40	
" "	" amount from T. F. Elliott			2 00	
" "	" amount from J. C. Griffin			2 00	
" 21.	" amount from Theo. R. Burns.			5 00	
" "	" amount from E. H. Hanna			1 00	
" "	" amount from Wilsonville Church			2 00	
" 23.	" amount from J. S. Kelly			5 00	
" "	" amount from L. J. Findley			1 00	
" "	" amount from J. S. Haynes.			1 00	
Nov. 26.	" amount from A. W. Bell.			10 00	
" "	" amount from Allen Hutton			1 00	
" "	" amount from Alpine Church			31 00	
Dec. 9.	" amount from Weaver's Station Church.			5 00	
" 23.	" amount from W. M. Hall			2 00	
" "	" amount from Jas. A. Hackney			1 00	
" "	" amount from R. T. Mayfield			1 00	
" "	" amount from R. A. Burton			1 00	
" "	" amount from J. S. Kelly			5 00	
1888.					
Jan. 15.	To amount from Sylacauga Sabbath School			5 00	
" 21.	" amount from D. K. Collins			1 00	
" 25.	" amount from Alpine Church			4 00	
" 28.	" amount from J. S. Kelly			5 00	
Feb. 2.	" amount from Blue Eye Church			10 00	
" 6.	" amount from L. M. Maden			1 00	
" "	" amount from Sylacauga Church			6 00	
Mar. 23	" amount from Renfroe Church			5 00	
April 20	" amount from Daniel Thweatt			5 00	
July 5.	" amount from Ladies Aid Society of Alpine church			10 00	
Aug. 1.	" amount from Weaver's Station church			10 00	
				\$146 40	
	By amounts paid G. C. Ellis, Treasurer Board of Ministerial Education		\$146 40		
1887.					
Sept. 20.	To amount State Missions from Finance committee			\$120 00	
Oct. 10.	" amount from J. S. Kelly			5 00	
1888.					
Jan. 25.	" amount from Alpine Baptist church			5 35	
July 3.	" amount from Ladies Aid Society of Alpine church			10 00	
				\$146 55	
	By amounts paid W. B. Crumpton, Corresponding Secretary, at different times as pr. vouchers.		\$146 35		
1887.					
Sept. 20	To amount for Home Missions from Finance committee.			\$127 00	
" "	" amount from Wilsonville church			1 00	
1888.					
Jan. 25.	" amount from Alpine church			5 35	
" "	" amount from J. S. Kelly			5 00	
				\$138 35	
	By amounts paid W. B. Crumpton as pr. vouchers.		\$138 35		

1887.		
Sept 20	To amount for Foreign Missions from Finance committee....	\$187 50
" "	" amount from Wilsonville church.....	.75
Oct 20	" amount from J. S. Kelly.....	10 00
1888.		
Jan. 2	" amount from Alpine church.....	5.30
		<u>\$208 55</u>
	By amounts paid W. B. Crumpton as pr. vouchers.....	\$203 55
July 3	To amount for Missions from Alpine church.....	\$18 55
" "	By amount paid W. B. Crumpton as pr. voucher.....	\$18 55
" "	To amount from Ladies Aid Society of Alpine church per Miss Diaz's School.....	\$50.00
	By amount paid W. B. Crumpton as pr. vouchers.....	\$50 00

RECAPITULATION.

Amount for Minutes.....	\$ 91.85
Amount Associational Fund.....	21 85
Amount Bible and colportage Fund.....	2 00
Amount Indigent Ministers' Fund.....	2 00
Amount Ministerial Educational Fund.....	146 40
Amount State Missions.....	146 35
Amount Foreign Missions.....	203 55
Amount Home Missions.....	138 35
Amount Missions.....	18 55
Amount Miss Diaz's School.....	50 00
	<u>\$820 90</u>

Paid for minutes and clerk's salary.....	\$ 66 25
Paid Associational fund.....	21 85
Paid Bible and colportage fund.....	2 00
Paid Ministerial education.....	146 40
Paid State Missions.....	146 35
Paid Home Missions.....	138 35
Paid Foreign Missions.....	203 55
Paid Missions.....	18 55
Paid Miss Diaz's School.....	50 00

	<u>\$793.80</u>
Amount on hand to balance.....	27 60
	<u>\$820 90</u>

All of which is respectfully submitted.

J. S. KELLY, Treasurer.

Adopted.

The Association selected time and place of next meeting:
Time, Wednesday after second Sabbath in September, 1889.
Place, Spring Creek Church, Shelby county, Ala.

Special Committee to select preacher of introductory sermon reported: G. A. Nunnally, Principal; Catt Smith, Alternate.

Resolution offered by J. B. Graham:

Resolved, That the Clerk be allowed \$25 for his services, and that he be instructed to use his own discretion in letting out the contract to print 1300 minutes, to be distributed according to the amounts sent up by the churches for minute fund.

Adopted.

Resolutions offered by A. Williams:

Resolved, 1st, That the Clerk is hereby instructed to have printed on the front pages of the Minutes, the Programme of Business as found in the Minutes of 1887, Constitution, Rules of Decorum, and Articles of Faith.

Resolved, 2d, That he furnish the printer a list of the churches composing the Association, the name, and postoffice of the Clerk of

each; and deposit with the printer money sufficient to prepay the postage on each package of Minutes; and instruct him to send them by mail as soon as printed to the Clerks of the Churches.

Adopted.

The Moderator appointed the following standing committees:

- On State Missions—Lealis Law, T. P. Gwin, J. L. Jones.
- On Home Missions—T. R. Trotter, W. F. McCain, D. B. Oden.
- On Foreign Missions—W. W. Kidd, J. M. Solley, J. K. Elliott.
- On Ministerial Education—W. Wilkes, Catt Smith, J. A. McMillan.
- On General Education—G. A. Nunnally, J. H. Pope, F. G. Mullen.
- On Colportage and Bible Work—J. Q. Stockman, W. G. Walden, R. M. Fleet.
- On Sabbath Schools—W. S. Griffin, D. F. Weaver, J. M. Stephenson.
- On Temperance—Abner Williams, Jas. S. Kelley, W. D. Snow.
- On Evangelization of the Colored People—J. C. Wright, W. F. Hanna, W. H. Davis.
- On Periodicals and Literature—M. H. Lane, R. B. Kelley, J. B. Graham.
- On Sale of Property in Talladega—A. W. Bell, J. K. Elliott, M. H. Lane.

Resolution offered by J. B. Graham:

Whereas, This has been one of the most profitable and pleasant sessions in the history of the Association; and, whereas, we recognize certain influences contributing to its success and pleasure; therefore, be it

Resolved, That our thanks are hereby tendered to the citizens of Sylacauga and community for their princely hospitality and many kindnesses shown us while in their midst; to the members of the Methodist Church for the use of their house of worship; to the A. & A. and T. & C. V. railroad companies for courtesies extended; and to the officers of the Association for the faithful and impartial discharge of their duties.

Adopted.

Abner Williams, Chairman Special Committee to nominate Messenger from this body to next Southern Baptist Convention, reported: G. A. Nunnally, Principal; J. C. Wright, Alternate.

Nomination concurred in.

The Treasurer was instructed to pay over any moneys held by him as fiduciary for the Indigent Ministers' Fund, to the Trustees of that Fund.

The Coosa River Association then adjourned *sine die*, the concluding devotional service being conducted by the Moderator.

LEALIS LAW,
Clerk.

E. T. SMYTHE,
Moderator.

ARTICLES OF FAITH.

I.—THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II.—THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III.—THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and, therefore, under just condemnation to eternal ruin, without defence or excuse.

IV.—THE WAY OF SALVATION.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V.—JUSTIFICATION.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—THE FREENESS OF SALVATION.

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII.—REGENERATION.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII.—REPENTANCE AND FAITH.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Savior.

IX.—GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X.—SANCTIFICATION.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI.—PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII.—THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe

to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the Holy Law, is one great end of the Gospel, and the Means of Grace connected with the establishment of the visible church.

XIII.—A GOSPEL CHURCH.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV.—BAPTISM AND THE LORD'S SUPPER.

We believe the Scriptures teach that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son and Holy Ghost by a regularly ordained minister; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV.—THE CHRISTIAN SABBATH.

We believe that the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth; and that any alliance between Church and State, is not only unscriptural but utterly abhorrent to all just views of both civil and religious liberty.

XVII.—RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII.—THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give ourselves wholly to him, we do now solemnly and joyfully covenant with each other TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to his glory, and our common Lord. We do, therefore, in his strength, engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully warn, exhort, and admonish each other, as occasion may require:

That, we will not forsake the assembling of ourselves together, but will uphold the public worship of God, and the ordinances of his house:

That we will not omit closet and family religion at home, nor neglect the great duty of religiously training our children, and those under our care, for the service of Christ, and the enjoyment of heaven:

That, as we are the light of the world, and salt of the earth, we will seek divine aid, to enable us to deny ungodliness, and every worldly lust, and to walk circumspectly in the world, that we may win the souls of men:

That, we will cheerfully contribute of our property, according as God has prospered us, for the maintenance of faithful and evangelical ministry among us, for the support of the poor, and to spread the Gospel over the earth.

That, we will, in all conditions, even till death, strive to live to the glory of him, who hath called us out of darkness into his marvelous light.

"And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory, forever and ever. AMEN.

STATISTICAL TABLE, COOSA RIVER ASSOCIATION, 1888.

CHURCHES.	PASTORS.	CLERKS.	POST-OFFICE OF CHURCH CLERK.	COUNTY.	Baptized.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total Membership.	State Missions.	Home Missions.	Foreign Missions.	Associational Missions.	Indigent Missionary Fund.	Bible and Colporting Work.	Ministerial Education.	Minutes.	Total.
Jacksonville.	M. H. Lane.	P. D. Ross.	Jacksonville.	Calhoun.	20	15	1	6	1	126		\$ 37.25	\$ 37.25	\$ 37.35				\$ 10.00	\$ 2.00	\$ 123.85
Post Oak Spring.	W. S. Griffin.	H. C. Weaver.	Alexandria.	"	9	4	35	2	1	173			3.00	15.70					3.00	21.70
Weaver Station.	T. P. Gwin.	T. L. Weaver.	Weaver Station.	"	11	7	22	6	1	138		3.35	3.35	3.30					2.00	12.00
Mt. Zion.	W. S. Griffin.	W. P. Cooper.	Alexandria.	"	3	10	4	2	1	175		12.50	12.50	12.50					2.50	40.00
Oak Bowery.	T. K. Trotter.	L. C. Coker.	Beasley.	"						*125										
Cane Creek.	W. F. McCain.	E. M. Reid.	Morrisville.	"		9	5	1	1										1.25	1.25
Oxford.	T. P. Gwin.	T. M. Draper.	Oxford.	"		22	1	18	1	172		70.00	66.60	53.00					5.00	194.60
Antioch.	J. C. Wright.	G. W. Manning.	Oxford.	"		2	5	1	1	66									2.00	
1st Anniston.	E. T. Smythe.	J. B. Fry.	Anniston.	"	8	19	1	7	2	190									3.00	3.00
12th St. Anniston.	G. A. Nunnally.	E. D. Willett.	Anniston.	"	8	88	11	3	1	152		103.90							4.00	107.90
Cold Water.	T. P. Gwin.	T. F. Teague.	Bynum.	"	4	6	14	3	4	158		5.00	4.00	5.00					3.00	17.00
Munford.	Catlett Smith.	B. W. Mattison.	Munford.	Talladega	10	9	1	2	78			3.40	3.40	3.35					3.00	18.00
Salem.	T. K. Trotter.	L. T. Grogan.	Eastaboga.	"	11	9	2	1	3	86		5.00	10.00					4.85	3.00	
Sulphur Springs.	T. K. Trotter.	R. H. McCain.	Bruner.	Calhoun						*190								5.00	1.50	21.50
Refuge.	No Pastor.	J. B. Hall.	Refuge.	Talladega		2	21	3	2	127										
Blue Eye.	T. K. Trotter.	P. Morgan.	Lincoln.	"						118		8.40	8.35	8.35					1.50	4.50
Pleasant Grove.	W. S. Griffin.	T. E. Ogletree.	Eureka.	"	1		7	1	2	70		6.70	6.65	6.65					1.50	31.50
Talladega.	No Pastor.	S. P. Burns.	Talladega.	"	6	10	18	2	190	33.30		33.35	33.35					55.18	3.00	158.18
Ironaton.	J. H. Pope.	D. W. Shadix.	Ironaton.	"	2	2				35		7.50							1.50	9.00
Providence.	F. G. Mullen.	J. D. Davis.	Talladega.	"	11	7	1	2	1	35				7.00				1.00	1.00	9.00
Renfro.	F. G. Mullen.	H. Brown.	Renfro.	"	5	8	1	4	1	43		2.00	4.00	2.50				5.00	1.50	15.00
Hepzibah.	F. G. Mullen.	J. M. Burks.	Renfro.	"	6	3		3	1	125		8.00	7.00	7.00					2.00	24.00
Alpine.	M. H. Lane.	W. R. Thompson.	Alpine.	"		3	2	1	1	97		38.40	78.37	28.37		21.84		45.00	1.50	213.43
Winterboro.	W. S. Griffin.	W. A. Morris.	Alpine.	"	15	6	5			161		8.60	8.60	8.60					2.00	27.80
Tallassahatchie.	W. Wilkes.	J. C. McMillan.	Sycamore.	"	3	2	4	1	72			4.00	5.00						1.50	10.50
Pilgrim's Rest.	J. M. Solley.	E. Haywood.	Rendalia.	"						*29										
Rocky Mount.	J. M. Solley.	W. B. Owens.	Bledsoe.	"	3	3	1	4	2	1	69	1.00	1.00	1.00					1.00	4.00
Mt. Zion.	W. C. Cleveland.	H. G. Darby.	Sylacauga.	"	3	6	4		4	95		10.00	10.00	10.00		2.00			1.00	44.00
Fort Williams.	C. W. O'Hara.	M. S. Bennett.	Fayetteville.	"	4	11	4	2	1	124		10.00	10.00	10.00					1.50	31.50
Mt. Sharon.	J. A. Butts.	H. J. Coleman.	Fayetteville.	"	15	3	18	1	1	70									1.00	1.00
Childersburg.	C. Smith.	H. Moss.	Childersburg.	"		12	4	3	1	108		8.10	8.05	8.05					2.50	32.06
Wilsonville.	J. M. McCord.	H. H. Stoudenmire.	Wilsonville.	Shelby.		2	1	4	2	48		7.70	18.05	7.50					5.00	1.50
Harpersville.	J. C. Wright.	W. H. Kidd.	Harpersville.	"	50	16	11			192		20.00	10.00	10.00					3.00	43.00
Spring Creek.	C. W. O'Hara.	W. R. Singleton.	Harpersville.	"		6	2	1	60			5.00	5.00	5.00					1.50	16.50
Macedonia.	W. Wilkes.	D. C. Davis.	Hotspur.	"			1	7	2	1	69	2.00	2.00	2.00					1.50	6.50
Coosa Valley.	J. S. E. Robinson.	R. D. Willingham.	Cropwell.	St. Clair.	19	2		2		249				4.50					2.50	12.00
Ferryville.	J. S. E. Robinson.	T. J. Kilgore.	Seddon.	"	19	20	17	2	168			1.85	1.85	1.80					3.00	8.50
Riverside.	J. N. Belton.	W. H. Connell.	Riverside.	"						17									6	75
Lincoln.	T. K. Trotter.	R. H. Sison.	Lincoln.	Talladega		2				26		10.00	4.50	4.50					1.00	20.00
Flum Spring.	W. T. McCain.	O. P. Ford.	McFall.	"	15	10				44									1.00	1.00
Oxanna.	J. R. Lloyd.	G. G. Britton.	Oxanna.	Calhoun		2				25		3.15		2.00					1.00	6.15
Davisville.	J. T. Potter.	J. W. Smyly.	Davisville.	"	3	14		1		35		1.00	1.00	1.00					1.00	4.00
Public coll'ns at Ass'n.												10.65	10.65	10.70						70.50
					260	359	12	270	38	31	4,296	\$443.75	\$366.52	\$318.07	\$23.84		\$5.36	\$100.53	\$75.50	\$1,423.57

*Number last report. †For Am. Bapt. Pub'n Society. ‡For Cuba. §Of this amount, \$29.55 was paid J. P. Shaffer for dormitory Howard College.

REMARKS.—Many items properly belonging to this table cannot be reported, owing to the meagerness and lack of unanimity in the statistics presented by the churches in their letters. But few report pastor's salary and value of church buildings. Sunday school statistics are imperfect and desultory, many churches simply reporting "We have a good Sunday school," thus attesting their appreciation of the Sunday school in church work, but giving no facts or figures. The work of Ladies Aid Societies is presented by only three churches: Oxford to the extent of \$75; Alpine \$70; Childersburg \$9.35; and while their contributions appear (so far as reported) under the various headings of the table, yet it seems to be due to them that their efficient labors, constituting so large a per cent. of the aggregate financial exhibit of their respective churches, should be specialized to their credit somewhere in the minutes.

We are advancing along the line of statistics, but much remains yet to be done by the churches, in their letters to the association, that we may present a full and accurate exhibit of our financial ability. And permit me here to say that financial ability in its last and practical analysis, means, not pledges and unredeemed promises, but CASH.

Rate of increase in membership, 11½%. Rate of increase financially, 20%.

LEALIS LAW, Clerk.



